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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"*Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children.*" DOCTRINE AND COVENANTS 98: 16.

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BE PREPARED!

ELDER DAVID A. SMITH

OF THE PRESIDING BISHOPRIC

I REJOICE, my brethren and sisters, in my fellowship with you and for this privilege of meeting you in conference, to be fed spiritually, for I have been fed and I rejoice in the fact.

I have a testimony that God lives; He has been good to me and I have found Him to be patient, kind and loving, and I sincerely pray that while I address you this morning He will bless me with the same spirit that has been present in our conference thus far.

Many of our speakers have referred to the good work being accomplished by those who are sent into the mission field and to the wonderful growth and development of young men who are called to this service. It is a fact that the spiritual growth of our young men who go into the mission field is very rapid after they reach their field of labour; and we often refer to this development as a witness of the mercy and goodness of the Lord to those who serve Him in faith. I have been wondering if, because of this fact, we neglect to a large degree our opportunities for development at home, looking forward to even a greater service than could be rendered in the mission field with proper preparation beforehand.

TRIED AND TESTED

For the last year it has been my good fortune and pleasure to labour with many young men who have been preparing to leave

*Address delivered at the fifth session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 6th, 1926.

for the mission field. Occasionally this question is asked: Why did the Lord keep Joseph Smith waiting for seven years after giving him the first vision? And from the discussion of this question, I have wondered if many of us have not had this same thought in our minds. Let me refresh your minds by briefly calling your attention to the fact that after Joseph Smith went into the woods to pray and after he had received the wonderful manifestation—the appearance of the Father and the Son, at which time he was commanded not to join any church, but to return to his home and in due time information would be given to him—he waited three years, which seems to have been a time in which he was tried and ridiculed and tempted, but overcame all temptations, his faith in the Lord and determination to serve Him increasing. When he had been sufficiently tried and had shown by his faith and his works a desire to carry out the instructions given him and to seek for greater light and knowledge, the Angel Moroni appeared to him; and for four years he was schooled under the direction of this heavenly personage; and finally the plates containing the record of the ancient inhabitants of the American Continent were given to him and, little by little, translated, requiring much patience, study and effort upon the part of Joseph Smith.

PREPARATION FOR SERVICE

If we stop to reflect upon this incident and many others that could be called to our attention, we will see how God calls men to positions of great responsibility and provides for their preparation for such service. "Many are called, but few are chosen." Is it not possible that many blessings are withheld from us because of our failure to earn those blessings through our faith and our works? In this day opportunity is given to us to prepare in our youth for the service of the Lord, and not only is the opportunity given, but we are commanded to prepare through the organisations provided for us, and known as the Priesthood quorums. Isaiah tells us in the following passage when we are to begin to gain knowledge:

> Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
>
> For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.—Isaiah 28: 9, 10.

We also read in Deuteronomy 32: 1-4 the following:

> Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.
>
> My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Because I will publish the name of the Lord: ascribe ye greatness unto our God.

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

I am wondering if some of us have overlooked this fact. Occasionally we hear expressions from members of the Church that would lead us to believe that we cannot expect young men to get the spirit of missionary work at home. Is this a real condition or an imaginary one? When we meet together to worship, we partake of the same spirit and manifestations that are found in the mission field, and many times to a greater degree. If we will study the matter we will find that this spirit and these manifestations come mainly to those who are serving in faith and who, through their labours, are entitled to these blessings.

If our young men were given greater opportunity to give expression to their thoughts, and were taught to respond to the requirements of the Priesthood and the responsibilities placed upon them in the quorums of the Aaronic Priesthood, and to perform the labours required of them in these organisations, labouring at all times in faith and for a purpose, under the direction, encouragement and good-will of their parents, their brothers and sisters, and associates, they would, in my opinion, go into the mission field with the same spirit that is developed so soon after they arrive in the field.

RESPONSIBILITY BRINGS DEVELOPMENT

What is responsible for this rapid growth and development in the mission field? It is the responsibility that is placed upon them; it is the work required of them. They leave their homes for the mission field with a testimony of the Gospel, but that testimony is not developed. They have looked forward for years to an opportunity to serve in the mission field, but as a rule have not been given opportunity to give expression to their thoughts or to discuss the knowledge they have received concerning the Church of Jesus Christ of Latter-day Saints; but when they reach their fields of labour they humble themselves before the Lord and seek the Lord in prayer, just as Joseph Smith sought Him. They are touched by the influence of the Holy Spirit and they respond to this power and influence.

TRAINING UNDER PROPER INFLUENCES

Now, what justification have we to feel that it is necessary for these young men to go into the mission field before they can develop this attitude toward the things pertaining to the Gospel? There are many schools in which we may learn. Some are schools which look to the Holy Spirit for light. Under this influence the spiritual growth is much more rapid than otherwise. We have an example of this in the life of Moses. We all know the story

of his childhood, how he was taken to the home of Pharaoh, where he grew to manhood, learning from his mother, who was employed as a nurse to care for him, of the teachings of her people concerning God and the hereafter. Moses was far removed from the spirit and influence which comes through these teachings, when in the midst of those who partake of this same influence. He learned of the teachings of the world from the masters of Egypt, who, while they had great learning, were not actuated by that influence which comes from above. So, while Moses had faith in God and the teachings of his mother, he had evidently not learned of the great power and could not appreciate fully the promises of the Lord to His children. An example of this is shown in the third and fourth chapters of Exodus.

Moses seemed curious when he saw the burning bush and he stopped to determine why the bush could burn and yet not be consumed; and God called him and told him of the afflictions of His people, saying:

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. Exodus 3: 9, 10.

Had Moses been trained under the proper influences, this no doubt would have been command enough for him, but listen to his reply: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Even with the promise from the Lord to be with him, Moses questioned the power of God to give him strength to accomplish God's purposes. Even after several miracles had been performed through Moses as a sign to him of the power of God, he found excuses for not carrying out the Lord's instructions, and finally Moses said unto the Lord:

O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.—Exodus 4: 10-14.

Is it not possible that blessings were withheld from Moses and

given to Aaron, blessings which Moses could have enjoyed had he obeyed the commandments of the Lord in faith?

THE PREPARATION OF ENOCH

In the life of Enoch we have another striking example of how the Lord provides a means for the establishment of His work and the preparation of His servants for service in that great work. We are told that in the days of Enoch there was great wickedness upon the earth. In the Pearl of Great Price, Moses 6: 27, 31 and 32 we read the following:

> And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am angry with this people, and my fierce anger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off; . . .
>
> And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?
>
> And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good.

Unlike Moses, Enoch did not question the Lord's choice, but he acknowledged his own weakness and his lack of preparation and was willing to be guided by the Lord and prepared for the service required of him. We find that Enoch did not commence his preaching immediately, but was taken into the mountain where the Lord taught him, where he learned precept upon precept, line upon line, here a little and there a little, finally returning to his people, where he converted a city, and the city was not, for the Lord took it unto Himself.

THE FRUIT OF THE VINE

Now, my brethren and sisters, I mention these incidents because it seems to me that there is something lacking, either in our belief, in our training, or in our faith, when we say that young men cannot be prepared at home in the Church for service they render so well under the guiding influence of our Heavenly Father in the mission field. How much better they could and would serve while in the mission field if they were thoroughly prepared before leaving. It is so easy to pass the responsibility to someone else, but it requires a real effort to face the responsibility placed upon one when he receives the Priesthood and to perform the labours required of those who are called to such positions, who should labour in faith and humility, knowing and realising that all things are possible to those who serve the Lord

in faith, with a desire to accomplish that which is required by Him. Let us keep in mind the words contained in John 15: 1-5:

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

How many of us belong to that branch which beareth good fruit? How many of us are in danger of being cut off because of our inactivity, because of our failure to take advantage of every opportunity that comes to us for service in this great work?

May we be numbered among the branches that bear fruit; may God purge us that we may bring forth more fruit; may we always abide in Him and may His words abide in us, that we may eventually be glorified with that glory which He has promised to those who are faithful in all things. May God help us to see the way; may we be guided by His Spirit that we may go forward and accomplish that which is required of us, doing it in faith and humility, is my prayer, which I ask in the name of Jesus Christ. Amen.

GOSPEL TEACHINGS*

The Second Coming of Christ

The Transcendent Event. Among the many remarkable promises of God contained in the Scriptures, the one event that transcends all others in its magnitude and splendour is that of the second coming of the Lord and Saviour to reign personally upon the earth.

There is disagreement among men as to the prospective manner, time, and place of the Lord's second advent. Some affirm that He will come in a spiritual sense only and reign in the hearts of pious mortals; others maintain the reincarnation of the spirit of Christ into a man. Various times and places have been speculatively fixed and specified by many for the occurrence of the great event. All of these conjectures are at variance with the word of God in Holy Writ.

The second advent of the Saviour means not His appearance to one or to a few individuals, such as His appearance to Saul of

*This article is for use in the course of study of the Relief Societies on the first meeting night in October.

Tarsus, to the Prophet Joseph Smith in 1820, or to Joseph Smith and Oliver Cowdery in the Kirtland Temple in 1836, but a specific coming of the Lord Jesus in power and great glory, accompanied by hosts of resurrected and glorified beings, to execute judgment upon the earth, and to inaugurate a reign of righteousness.

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats.—Matt. 25: 31, 32.

All Will Not Receive Him. All men will not be prepared to accept Christ at His coming. As at the time of His first advent controversies arose and much unbelief prevailed, so shall it be in regard to His yet future appearing. And as the predictions foretelling His first ministry were fulfilled to minute detail, so shall come to pass the prophecies concerning the second coming.

Preparation. The following is clear and definite:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—Malachi 3: 1-3.

John the Baptist was the harbinger of Christ's birth in the meridian of time; but this prophecy clearly refers to the time of the Lord's second coming, when none but the righteous will be able to abide His celestial presence. Latter-day Saints proclaim that Joseph Smith, like unto John of old, was sent as a forerunner to prepare the way before the Messiah. The message of repentance was sounded anew by this latter-day prophet. Persecution, imprisonment, and martyrdom befell him as they had befallen John; but his mission has been performed and through him the kingdom of God has been established to prepare all men for the coming of the greater glory of the kingdom of heaven. (See Doctrine and Covenants 65.)

(*Continued on page 603*)

Refusal to hear and heed the word of God is no physical deafness, but a manifestation of spiritual disease resulting from sin. Death is no cure for such. The unrepentant state is a disorder of the spirit, and, following disembodiment, the spirit will still be afflicted therewith.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 23, 1926

EDITORIAL

THE SPIRIT OF ONE'S CALLING

THERE IS a phrase much used and oft quoted in the diction of the Latter-day Saints, which has become very familiar through constant usage, ready application and literal fulfilment of what its wording implies. And yet one sometimes wonders if these words and their meaning are not too often contemplated in terms and thoughts abstract, with a hesitancy or reluctancy on the part of some to make concrete their application or interpretation. The phrase referred to is: "the spirit of one's calling."

Speakers and writers counsel and urge one to get the "spirit of one's calling." In our periods of prayer we ask that we may be imbued with the same wholesome influence. The query may arise: What constitutes the "spirit of one's calling"?

In the sense that the term "calling" is used it connotes a summoning, an occupation, a vocation, business or trade in matters both spiritual and temporal—and, after all, the line of demarcation between the spiritual and the temporal is more imaginary than real. A religion to be a motivating force for good in the calling of an individual must be directly concerned with both matters pertaining to earth life and those relating to higher spheres, and should definitely implant in the souls of its adherents a regard for probity and righteous endeavour in mortal existence and throughout all eternity.

The signification of the word "spirit" in the phrase means the energy, vivacity, courage and enthusiasm that should actuate one in a specific calling; or the proper mental and moral state or disposition to assume the responsibilities with dignity and honour, and rigid determination to sinlessly fulfil them.

Callings and their attendant spirit are essentially of two great classes: (1) Righteous callings. (2) Evil callings. Any concentrated endeavour for good, or what makes for the progression of the world toward a millennial status, is a righteous calling. Those that prove a bane to society and a thorn in the flesh of mankind, and which promote civic or individual retrogression, are listed under the baser sort.

Consider the following concrete examples, wherein the spirit of a calling was the guiding influence for good or evil:

Cain loved Satan more than God; and hearkened unto the promptings of the evil one. His wrath was aroused and his

countenance fell when his righteous brother, Abel, had his offering accepted by the Lord, while his own was rejected. The malevolent allegiance he had pledged to Satan goaded him, and Cain slew his younger brother. The Lord had previously counseled and warned him:

If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire.—Pearl of Great Price, Moses 5: 23.

But after Cain's surrender to the suggestions of Perdition he garnered the acrid fruitage or punishment for transgression, and became a vagabond upon the earth; and the ground itself refused to succour him and his with its full strength.

Saul of Tarsus made havoc of the Christians. It is recorded that the vestment of Stephen was laid at Saul's feet, while he calmly watched the irate Jews stone Stephen, who had rightfully accused them of being a stiffnecked generation. This same Saul journeyed later toward Damascus, bearing certain letters from the high priest, which would further his desire to have the disciples of the Lord persecuted. Up to this time the calling of Saul had been enrolled in the evil category.

Through the practice and effect of vital repentance and the willingness to obey counsel from the Lord and His chosen servants men may turn from evil callings and cleave unto those that are good. So did Saul of Tarsus. Cain rejected the counsel of Omnipotence; Saul accepted and applied it. "And straightway he preached Christ in the synagogues, that he is the Son of God." No longer was he known as Saul of Tarsus, relentless persecutor of the Christians, but as Paul the Apostle, fearless advocate of the Gospel of the Lord Jesus. Paul's marvelous ministry, closing with his martyrdom, fully illustrates the potency of righteous callings.

Men are segregated into classes and creeds by great governing standards, which are based on the degrees in which they obtain the spirit of their callings—their missions in life. Since the days of Abel there have been tenders of flocks. Some are qualified shepherds; others are merely sheep-herders. From Cain's period of life men have tilled and sought to subdue the soil. To-day, we have skilled farmers or merely men with ploughs. "Jabel was the father of such as dwell in tents, and they were keepers of cattle." Careful ranchers or neglectful cowboys represent this pursuit at present. Jubal strummed the first sweet chords from a primitive harp. Harmonious musical renditions or "jazz" noises are created by men in the current age. Tubal Cain was the progenitor of our present artificers in brass and iron. Deft mechanics or blundering pretenders wield the hammer and wrench to-day. The spirit of the attempt and not the deed itself

many times confounds or ameliorates the conclusion or the finished product.

All are architects of Fate
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

The Gospel preached and practised by the Latter-day Saints will enable every mortal to fit snugly into the niche of life he has hewed out for himself in righteousness. It is a religion of daily affairs; a code extending through eternity. Factors of time and place have no effect on its governing laws or blessings predicated upon the observance of them. Apply the precepts of the Gospel of Christ and gain the spirit of your calling.—JAMES K. KNUDSON.

"WOMEN OF THE 'MORMON' CHURCH"

SUCH IS THE TITLE of a thirty-four page brochure recently issued from the *Deseret News* press, Salt Lake City, Utah. The pamphlet represents the joint authorship of two prominent women in Latter-day Saint literary circles, Sisters Susa Young Gates and Leah D. Widtsoe.

The subject matter gives pertinent satisfaction to the numerous queries that arise regarding the status of Latter-day Saint womanhood. Are "Mormon" women free agents or are they afflicted with an inferiority complex? Are they real American voting citizens? Have they any share in Church activities? Are they educated or illiterate? How does the modern sex-conflict affect them? Are they individualistic or are they a group of women without individuality? Are they loyal and patriotic? Such questions are tersely answered through history, statistics, and other facts.

A review of the women's organisations of the Church, the scope of their present and past activities, together with an epigrammatic history of their founding, is given. The notable achievements of eminent Latter-day Saint women in fields of education, literature, art, music, dramatics, and civic and national affairs, are cited. Half-tone engravings of many leaders of bygone generations and of to-day are included in the booklet.

The little volume is a valuable addition to the literature of the Church. An opening paragraph invites and recommends a complete perusal; it reads:

In the Temple at Jerusalem, women were not permitted to go beyond the Gate Beautiful; they never entered into the Court of Sacrifice nor into the higher Holy Place. During the dark ages, after the light of revelation had been withdrawn from the earth, women felt keenly, but

perhaps unconsciously, the heavy hand of superstition and oppression. Men, because of superior strength and public leadership, could force their way through clouds of darkness and superstition, but helpless women and little children were sufferers, as they always are when sex ethics are of double standard, and life is bound by great ambition and lustful desires. So that, when the vision of the Father and the Son, given to the Prophet Joseph Smith in 1820, came through that golden gateway, the women with their little children were among the most blessed recipients of that vision.

Heroines to a cause are frequently unheralded and unsung; history is brief ofttimes and neglectful as to their valiant lives and labours. It is entirely fitting that the women of the Church of Jesus Christ of Latter-day Saints be given honoured and deserved recognition, for they have walked hand in hand with the men in establishing the great latter-day work.—James K. Knudson.

GOSPEL TEACHINGS

(*Concluded from page 599*)

Signs of the Second Coming. The Saviour emphasised repeatedly to His unperceiving disciples the fact of His impending death and resurrection; likewise He went into detail in elucidating the events that should immediately precede His coming in the latter times.

Matthew records in his 24th chapter wonderful events foretold by the Messiah, which should take place in the latter days. These things were enumerated in answer to the direct question: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" That these events were not confined to the Lord's first advent nor to any subsequent period short of His specified second coming is denoted by the 30th verse. After reciting the events occurring in the interim, He said: "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

The Scriptures clearly foretold a widespread apostasy from the true faith. Schism within the various sects on matters doctrinal, contention between and among the many denominations of the world as to their false claims of divine right and authorisation, attest the literal fulfilment of these scriptural prophecies. A Hebrew prophet who ministered on the American Continent gave a vivid description of such conditions:

For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other: Behold,

I, I am the Lord's; and the others shall say I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord—

And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.—Book of Mormon, 2 Nephi 28: 3, 4.

The Saviour averred that as it was in the days of Noah, so should it be at the time of the coming of the Son of Man.

To Enoch's inquiry, recorded in the Book of Moses, "Wilt thou not come again upon the earth?" the Lord answered:

As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah:

And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve.—Pearl of Great Price, Moses 7: 60, 61.

On March 7, 1831, at Kirtland, Ohio, the Lord gave a revelation full of promise and encouragement to His people, wherein, among other things, He said:

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

And the love of men shall wax cold, and iniquity shall abound.

And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; . . .

And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off.—Doctrine and Covenants 45: 26-28, 44.

In a splendid treatise on the Lord's second advent the late President Charles W. Penrose wrote:

We may consider the inhabitants of the earth at the time immediately preceding the coming of Christ under three general divisions:

First, the saints of God gathered to one place on the Western Continent, called Zion, busily preparing for His appearance in their midst as their Redeemer, who had shed His blood for their salvation, now coming to reign over them and to reward them for their labours in establishing His government;

Second, the Jews gathered to Jerusalem and also expecting the Messiah, but not believing that Jesus of Nazareth was the Son of God, and being in danger of destruction from their Gentile enemies;

Third, the corrupt nations and kingdoms of men, who, rejecting the light of the Gospel, are unprepared for the Lord's advent and are almost ripe for destruction. . . .

The time is close at hand. The events we have been considering will

follow one another in rapid succession. God will cut His work short in righteousness. The day and hour are not revealed; but "when the Lord hath built up Zion, then will he appear in his glory."

O ye children of men, put away your sins—repent of your evil doings. The Spirit of the Lord has whispered in your hearts, and you have felt your iniquities, when alone in the silent night you have been sleepless. Heed not the gibe and the sneer of the corrupt and evil-minded, but come forth and be buried with Christ in baptism; receive the rich gifts of the Spirit of God, and help, with the saints, to prepare the kingdom for the Son of Man, that when He shall come you may be looking for His appearance, and that the "day of the Lord" may not come upon you unawares, "like a thief in the night."

DISCUSSION

1. Give some specific evidences of the general indifference in religious matters to-day.
2. Enumerate some of the signs of Christ's second coming.
3. Give one or more instances where prophecies relating to events that were to precede the second advent of the Saviour have been fulfilled.
4. What does the coming of Christ mean to you?
5. Distinguish between the kingdom of God and the kingdom of heaven. (See Talmage's "Jesus the Christ," page 788.)
6. Give scriptural references to the general apostasy.

THE HULL CONFERENCE

Resident Members and earnest inquirers in the Hull district in goodly number assembled at Hull on Sunday, September 12th, to attend the Fall conference.

Preliminary meetings to the general sessions were held on Saturday; one a concourse of Beehive girls, conducted by Sister May Booth Talmage, who has charge of this work in the British Mission; the other, an assemblage of the Traveling Elders, in which reports were given by the missionaries and detailed instruction by the Mission President. During the evening a social entertainment was enjoyed.

The gathering on Sunday morning was full of interest and inspiration from the preliminary music to the benediction. With impressive language and pleasing style the members of the Sunday School developed a splendidly prepared theme, the Restoration of the Gospel. The subject matter included topics ranging from the recording of John's prophecy of an angel who would "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth", to the complete fulfilment of this divine promise in this latter day. Conference President Richard D. Hooper expressed a hearty welcome to all present, and Elders Alma A. Timpson and Richard L. Bird, Jun. each affirmed personal conviction of the validity of Latter-day Saint claims as to

the message they preach. President James E. Talmage stated that the restoration of the Gospel is second in importance only to the coming of Jesus Christ, and that the present is indeed the Dispensation of the Fulness of Times, spoken of by "the mouth of his holy prophets, which have been since the world began." Sister May Booth Talmage related how she had heard during her visits to the Continent many fervent testimonies of the Gospel borne in seven different languages.

Some of the outstanding points of the detailed report given by President Hooper during the afternoon assembly were: There are four completely organised branches in the district, namely: Gainsborough, Grimsby, York and Hull; thirty-four resident members bear the Priesthood; the three auxiliary associations are functioning in progressive order; seven children have been blessed and eleven people baptized into the Church during the past six months. Missionary work has been executed with zeal and devotion, and many good results are apparent, especially in the rural parts; numerous people throughout the conference are prayerfully investigating the gospel message, and prospects are very encouraging. The Conference President concluded his remarks with an impressive assurance that Joseph Smith was indeed a prophet of God. Elders Robert L. Blamires, Norval G. Taylor, Albert B. Carr, Melvin H. Archibald and Edwin M. Bunker each gave a short address on gospel themes, and sealed their words with earnest testimony. The Mission President corroborated these testimonies and averred that it is much safer to rely on the words of the Lord through His chosen oracles than upon the prognostications of wise men of the world.

The M. I. A. slogan for 1926-27, "We stand for a testimony of the divine mission of Joseph Smith", was discussed in a forceful manner by Sister Talmage in the evening service. This assurance must needs be of a personal and individual nature to be a power for good in the lives of those who hold it, she avouched. Enlightening addresses and staunch averments that the Church of Jesus Christ of Latter-day Saints is all that its name expresses were delivered by Elders Kennett H. Malan, John E. Clayton and Frank J. Larson. Sister May Prince sang a self-accompanied vocal solo "I Know That My Redeemer Liveth", with fine effect. In tones of impressive finality the President of the European Missions declared that it is by divine appointment that missionaries are sent amongst cultured as well as semi-cultured peoples to proclaim the restoration. It is an inherent tendency in man to worship; such a being as an absolute atheist does not exist. If man loses a true conception of God, he turns to some form of idolatry. A great apostasy followed the establishment of the Primitive Church; a reformation, led by such men as Luther, Calvin, Knox, Wesley, and Roger Williams, intervened as an era of relative enlightenment, but this was superseded by

a complete restoration and the ushering in of the final dispensation.

The intervals between the general assemblages were occupied by a meeting of the local Priesthood, wherein the Mission President emphasised the duties of those bearing this God-given authority; a gathering of the M. I. A. officers and teachers, to receive special instructions from Sister Talmage; and a concourse of Relief Society sisters, over which she also presided and gave specific suggestions for the furtherance of this benevolent work.

Reporters attended and fair mention of the conference appeared in the Hull newspapers. The *Daily Mail* of September 13th, under the caption "The Message of Mormonism", gave space to a good account of the Sunday meetings, from which report we take the following excerpt:

The forenoon service was under Sunday School auspices, and the subject treated was the restoration of the Gospel in these modern times. The theme was carried through the afternoon and evening sessions, in the course of which Mr. Richard D. Hooper, who is president of the Hull district, and ten other missionary elders, made short addresses. Mrs. Talmage spoke both morning and evening; and between the general meetings she addressed the women in two gatherings.

Dr. Talmage was a speaker at each of the services. He referred to the distinctive periods or dispensations recognised by theologians, and affirmed that each of these epochs had been ushered in by a new revelation from the heaven respecting the personality and attributes of Deity.

There is an inborn tendency in man, amounting to a controlling passion, for worship, the Doctor averred; and, he continued, if man loses the true conception of God, he turns to the vagaries of idolatry. The speaker classed atheism with other species of idolatry, and expressed the conviction that an absolute atheist, one who actually rejects the inner thought of some supreme and intelligent control in the affairs of men, does not exist. Following the ministry of the ancient apostles, said the Doctor, there was a general falling away from the doctrines of Christ, as had been predicted, and as this state of apostasy increased, the people passed into deeper ignorance as to things of God, and the dark ages followed. Then came a period of re-opened communication between the heaven and the earth, the Priesthood was restored, and active preparation for the second advent of Christ was inaugurated. This word, he said, is the message of Mormonism to the world to-day.

ALMA A. TIMPSON, Conference Clerk.

FROM THE MISSION FIELD

Progress in Sweden: August was a month of progress in this Mission. Isolated places where the Gospel has not been preached for years were penetrated and canvassed; people manifested interest in the message and accepted gratefully of our literature. Books of Mormon were distributed numbering up to 18 books per

missionary. The labour report denotes a marked increase over July in all activities and results of missionary endeavour. *From President John H. Anderson, Swedish Mission.*

Doings in the Conferences: *Norwich*—Elder Andrew E. Stewart baptized two persons at Norwich on September 12th. The confirmations were administered immediately following the baptisms by President Leland N. Wight and Elder Grant M. Broadhead. President Wight spoke on the significance of the initiatory ordinances.

Leeds—On Sunday, September 12th, harvest festival services were held in Bradford; on Monday a fruit banquet and auction were given under the auspices of the Relief Society.

Words from the Workers: Some extraordinary promises were pronounced upon my head by the one who set me apart for my mission to Britain. One very striking assurance given me was that I would meet people who would tell me that they had been looking and waiting for me to come to them. That prophetic promise has been literally fulfilled. On Sunday, September 5th, a man who, with his wife, had been earnestly and prayerfully investigating the Gospel said to me: "Elder Groo, I desire you to baptize my wife and me before you leave Aberdeen; ever since you came I have known in my heart that you were the Elder sent here to do it." That same evening in the River Dee these two faithful servants of the Lord were immersed; afterward they received confirmation into the Church. Two others approached me later and repeated virtually the same thought that the brother before referred to had expressed. They, too, requested baptism at my hands, and affirmed that they felt I was the one destined to administer that ordinance to them. The promises of the Lord's oracles never fail or fall short of fulfilment.—*From Elder Virgil M. Groo of the Scottish Conference.*

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN